Talmage Scores Hypocrites and Dishonest Traders

IN HIS TABERNACLE SERMON

Christ Used Keen Wit Against the Pharsees-And No Doubt People Smile in Church Then as Now.

BORLYS, March 27.-The tendency to ism in religion and to hypocritical tense in society received a severe castigation from the pulpit of the Brooklyn Tabernacle this morning. Dr. Talmago made a vigorous oneisught upon it, basing his remarks on the text, Matthew xxiii, 24, "Ye blind guides, who strain at a gast and swallow a came!"

A proverb is compact wisdom, knowledge in chunks, a library in a sentence, the lectricity of many clouds discharged in me bult, a river put through a millrace. When Christ quotes the proverb of the but he means to set forth the indicrous shavior of these who make a great blusabout small stns and have no apprecia-

on of great ones. In my text a small insect and a large madruped are brought into comparison— gnat and a camel. You have in museum ar on the desert seen the latter, a great awkward, sprawling creature, with back two stories high and stomach having a collection of reservalrs for desert travel, an animal forbidden to the Jews as food and in many literatures entitled "the ship of the desert." The gust speken of in the text is in the grub form. It is born in pool or pond, after a few weeks becomes a shrysalls and then after a few days behe insect speken of in the text is in its very smallest shape and it yet inhabits the water-for my text is a misprint and ought to read "strain out a guat."

STRAINING OUT THE GNAT. My text shows you the prince of incon-sistencies. A man after long observation has formed the suspicion that in a cup of water he is about to drink there is a grub water he is about to drink there is a grub or the grandparent of a gnat. He goes and gets a sieve or a strainer. He takes the water and pours it through the sieve in the broad light. He says, "I would rather do anything almost than drink this water until this larva be extirpated." This water is brought under inquisition. The experiment is successful. The water runber through the sieve and layers against rushes through the sieve and leaves against the side of the sieve the grub or gnat.

the side of the sieve the grub or gnat.

Then the man carefully removes the inmeet and drinks the water in placidity. But
poing out one day and hungry, he devoors
a "ship of the desert," the camel, which
the Jews were forbidden to eat. The gnarenomer has no compunctions of concience. He suffers from no indigestion. e puts the lower jaw under the camei's brefoot and his upper jaw over the hump if the camel's back, and gives one swallow and the dromedary disappears forever. He Arained out a gnat, he swallowed a camel.

While Christ's audience were yet amil-ng at the appositeness and wit of his illus-ration—for smile they did in church. inless they were too stupid to understand he hyperbole—Christ practically said to hem. "That is you." Punctillous about mall things; reckless about affairs of prest magnitude. No subject ever withered under a surgeon's knife more bitterly han did the Pharisses under Christ's belond of truth

As an anatomist will take a human body a pieces and put them under a microscope or examination, so Christ finds his way to be heart of the dead Pharisee and cuts it he heart of the dead Pharisee and cuts it ms and puts it under the glass of inspec-lon for all generations to examine. Those harisees thought that Christ would flat-ar them and compliment them, and how hey must have writhed under the red hot yords as he said, "Ye fools, ye whited lepulchers, ye blind guides which atrain int a gnat and swallow a camel."

There are in our day a great many gnate There are in our day a great many gnate Ernined out and a great many camels pwallowed, and it is the object of this sermon to sketch a few persons who are extensively engaged in that business.

EXTREMELY FORMAL PREACHERS.

First, I remark, that all those ministers

If the Gospel are photographed in the text who are very scrupulous about the conven-tionalties of religion, but put no particular areas upon matters of vast importance. Church services ought to be grave and tolemn. There is no room for frivolity in eligious convocation. But there are illus-rations, and there are hyperboles like that If Christ in the text that will irradiate with smiles any intelligent auditory. There are men like those bland guides of the text the advecate only those things in religious The advocate only those things in religious brvice which draw the corners of the bouth down, and denounce all those things which have a tendency to draw the borners of the mouth up, and these men rill go to installations and to presbyteries and to conferences and te associations, betr peckets full of fine sieves to strain nt the gnata, while in their own churches s home every Sunday there are lifty peo-le sound asleep. They make their burches a great dormitory, and their

be sound asleep. They make their burches a great dormitory, and their multiprous cormous are a cradle, and the pawied out hyuns a inilaby, while some pakeful soul in a pew with her fan keepe is flies off unconscious persons appraxitate. Now, I say it is worse to sleep in much than to smile in church, for the itter implies at least attention, while the armer implies the indifference of the hearmand the stupidity of the speaker.

In old age, or from physical infirmity, or hom long watching with the sick, drowsless will sometimes everpower one, but hem a minister of the Gospel leoks off pen an audience and fine's healthy and intiligent people struggling with drowsless it is time for him to give out the dorlogy or prunounce the benediction. The reat fault of church services today is not so much vivacity, but too much somplence. The one is an irritating gnat that may be easily strained out, the other is a read, sprawling and sleepy eyed camel of he dry desert. In all our Sabbath schools, all our Hible classes, in all our pulpits to need to brighten up our religious meaning with such Christilke vivacity as we and in the text. nd in the text.

ings with such Christlike vivacity as we and in the text.

NEARLY ALL GREAT PREACHING WITTY.

I take down from my library the blog-aphies of ministers and writers of the past gee, inspired and uninepired, who have one the most to bring souls to Jesus hrist, and I find that without a single expetion they exceptioned their wit and pair humor to Christ. Elijahuped it when a serviced the Basilies, as they could not take their gol respect, telling them to all knother as their got might be sound along a gone a hunting. Job used it when a said to his self conceited consipriers, Wisciam will die with yet. "Unrist to only mean it in the text, but when he resically complimented the pribrefiel flariness saying, "The whole need not a hysician," and when by one word he degribed the cumsing of Herod, saying, "Go a and tell that fext."

Matthew Henry's Commentaries from he first page to the last corumnated with more as summer clouds with heat light humor as they are of saving teath, and here is not an aged man here who has ever hear! "Pilgrim's Progress" who does not remember that while reading it he smiled as often as he wept. Chrysostom, George Herbert, Robert flowth, John Wesley, Beorge Waffesfield, Jeweny Taylor, Reveland Hill. Nottieton, George G. Pinney and all the men of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the past who greatly and all the sense of the pa

WORD OF THE LORD thefr wit and their humor to the cause of

So it has been in all the ages, and I say to these young theological students, who cluster in these corvices Sabbath by Sab-bath, sharpen your wits as keen as scini-hrs and then take them into this boly war. It is a very short bridge between a smile and a tear, a suspension bridge from eye to lip, and it is soon crossed over, and a smile is sometimes just as sacred as a tear. There is as much religion, and I think a little more, in a spring morning than in a starless midnight.

than in a starless midnight.

Religious work without any humor or wit in it is a banquet with a side of beef, and that raw, and no condiments and no dessert succeeding. People will not sit down at such a banquet. By all means remove all frivolity and all pathes and all lightness and all vulgarity—strain them out through the sieve of holy discrimination; but, on the other hand, beware of that monster which overshadows the Christian monster which overshadows the Christian church today conventionally, coming up from the Great Sahara Desert of Ecclesi-asticism, having on its back a hump of sanctimonious gloom—and vehemently re-tuse to swallow that camel.

MANMOTE CEIMES IN TRADE.

Oh, how particular a great many people are about the infinitesimals while they are quite reckless about the magnitudes. What did Christ say? Did he not excoriate the people in his time who were so careful to wash their hands before a meal, but did not wash their hearts? It is a bad thing to have unclean hands; it is a worse thing to have an unclean heart. How many people there are in our time who are very anxious that after their death they shall be buried with their feet toward the east, and not at all auxious that during their whole life they should face in the right direction so that they shall come up in the resurrection of the just whichever way they are buried. How many there are chiefly auxious that a minister of the Gospel shall come in the line of apostolic succession, not caring so much whether he mes from Apostle Paul or Apostle Judas.

They have a way of measuring a gnat un-til it is larger than a camel. til it is larger than a camel.

Again, my subject photographs all those who are abhorrent of small sins while they are reckless in regard to magnificent thefts. You will find many a merchant who, while he is so careful that he would not take a yard of cloth or a spool of cotton from the counter without paying for it, and who if a bank eashier should make a mistake and send in a roll of bills five dollars too much would dispatch a messenger in hot haste to return the surplus, yet who will go into a stock company yet who will go into a stock company in which after awhile he gets control of the stock and then waters the stock and makes \$100,000 appear like \$200,000. He stole only \$100,000 by the operation. Many of the men of fortune made their wealth in

One of those men ongaged in such unrighteous acts, that evening, the evening of the very day when he watered the stock, will find a wharf rat stealing an even ng mewspaper from the basement doorway, and will go out and catch the urchin by the collar and twist the cellar so tightly the poor fellow cannot say that it was thirst-for knowledge that led him to the collar and the cellar tighter. dishonest act, but grip the collar tighter and tighter, saying: "I have been looking for you a long while. You stole my paper four or five times, haven't you? You mis-erable wretch!" And then the old stock gambler, with a voice they can hear three blocks, will cry out, "Police, police!

That same man, the evening of the day on which he watered the stock, will kneel with his family in prayer and thank God for the prosperity of the day, then kiss his children good night with an air which seems to say, "I hope you will all grow up to be as good as your father!" Prisons for sins insectile in size, but palaces for crimes dromedarian. No mercy for sins animalmastodon iniquity.

COLOSSAL LIES ABOUT THE CROPS. It is time that we learn in America that sin is not excusable in proportion as it de-clares large dividends and has outriders in equipage. Many a man is riding to perdi-tion postilion ahead and lackey behind. To steal a dollar is a gnat; to steal many thousands of dollars is a camel. There is many a fruit dealer who would not consent to steal a basket of peaches from a neighbor's stall, but who would not scruple depress the fruit market; and as long as I can remember we have board every summer the peach crop of Maryland is a fail-ure, and by the time the crop comes in the misrepresentation makes a difference of millions of dollars. A man who would not steal one peach basket steals fifty thou-sand peach baskets.

and peach baskets.

Any summer go down into the Mercantile library, in the reading rooms, and see the newspaper reports of the crops from all parts of the country, and their phraseology is very much the same, and the same nen wrote them, methodically and infamously carrying out the huge lying about the grain crop from year to year and for a score of years. After awhile there is a "corner" in the wheat market, and men who had a in the wheat market, and men who had a contempt for a petty theft will burglarize the wheat bin of a nation and commit larceny upon the American cornerib. men will sit in churches and in reforma-tory institutions trying to strain out the small gnats of scoundrelism, while in their grain elevators and in their storeho they are fattening huge camels which they axpect after awhile to swallow. Society has to be entirely reconstructed on this subject. We are to find that a sin is inexensable in proportion as it is great.

I know in our time the tendency is to

charge religious frauds upon good men. They say, "Oh, what a class of frauds you have in the Church of God in this day," and when an elder of a church or a deacon or a minister of the Gospel or a superin-tendent of a Sabbath school turns out a detendent of a Sabbath school turns out a de-laulter what display heads there are in many of the newspapers—great primer type; five line pica—"Another Saint Ab-soonded," "Clerical Scoundrelism," "Re-ligion at a Discount," "Shame on the Churches," while there are a thousand scoundrels outside the church to where there is one inside the church, and the mis-balaxies of these who never see the inside

there is one inside the church, and the mis-behavior of those who never see the inside of a church is so great it is enough to tempt a man to become a Christian to get out of their company.

But in all circlen, religious and irreli-gious, the tendency is to excuse ain in pro-sortion as it is mammeth. Even John Milton in his "Paradise Lost," while he condemns Sutan, gives such a grand detendemns Satan, gives such a grand de-teription of him you have hard work to suppress your admiration. Oh, this strain-ing out of small sine like gnats, and this gulping down great iniquities like camela. This subject does not give the picture of

This subject does not give the picture of one or two persons, but me gailery in which thousands of people may see their likenesses. For instance, all those people who, while they would not rob their neighbor of a forthing, appropriate the money and the treasure of the public. A man has a house to mil, and he tells his customer it is worth \$60,000. Next day the assessor comes around and the owner mays it is worth \$15,000. The government of the United States took off the tax from personal income, among other reasons because so few people would tell the truth, and many a man with an income of hundreds of deliars a day made statements which seemed to imply he was about to be handed over to the over-seer of the poor.

he was about to be handed over to the ever-seer of the plot.

Careful to pay their passage from Liver-pool to New York, yet amuggling in their flaratoga trunk ten slik dresses from Paris and a half denon watches from Genera, floritaeriand, teiling the custom house of-flore on the wharf, "There is nothing in that trunk but wearing appared," and put-ting a five statler gold piece in his hand to punctuate the statement.

Described, in the fast are all these who

are particular never to break the faw o runge an elegant specimen of syntar, straining out all the inaccuracies of speech with a fine sieve of literary crittp.sm. while through their conversation go simpler and innuesdo and profamity and falsehood larger than a whole caravan of camels, when they might better fracture every law of the language and shock their intellectual taste, and better let every verb seek in vain for its nominative, and every noun for its government, and every prepo-sition lose its way in the sentence, and adjectives and participles and pronouns get into a grand riot worthy of the Fourth ward on election day, than to commit a moral inaccuracy. Better swallow a thousand gnata than one camel.

THE PETTY FAULT PINDERS Such persons are also described in the text who are very much alarmed about the small faults of others and have no the small faults of others and have no alarm about their own great transgressions. There are in every community and in every church watchdogs who feel called upon to keep their eyes on others and growl. They are full of suspicions. They wonder if that man is not dishonest, if that man is not unclean, if there is not something wrong about the other man. They are always the first to hear of anything wrong. Vultures are always the first to ameli carrion. They are self appointed detectives. rion. They are self appointed detectives. I lay this down as a rule without any exreption—that those people who have the most faults themselves are most mercileas in their watching of others. From scalp of head to sole of foot they are full of jeal-

ousies and hypercriticisms.

They spend their life in hunting for muskrats and mud turties instead of hunting for Rocky mountain eagles; always for something mean instead of something grand. They look at their neighbors' imgrand. They look at their neighbors' imperfections through a microscope, and look at their own imperfections through a telescope upside down. Twenty faults of their own do not hurt them half so much as one fault of somebody elsa. Their neighbors' imperfections are like gnats, and they strain them out; their own imperfections are like camels, and they swallow them.

But lest any might think they escape the scrutiny of the text, I have te tell you that we all come under the divine sails.

that we all come under the divine satire when we make the questions of time more prominent than the questions of eternity. Come now, let us all go into the confessional. Are not all tempted to make the question, Where shall I live now? greater than the question, Where shall I live forever? How shall I get more dollars here? greater than the question, How shall I lay up treasures in heaven? the question, How shall I pay ray debts to man? greater than shall I pay ray debts to man? greater than the question, How shall I meet my obligations to God? the question. How shall I gain the world? greater than the question. What if I lose my soul? the question, Why did God let sin come into the world? greater than the question, How shall I get it extirpated from my nature? the question, What shall I do with the twenty or forty or seventy years of my sublumar existence? or seventy years of my sublunar existence? greater that the question, What shall I do with the millions of cycles of my post-ter-restrial existence? Time, how small it is! Eternity, how vast it is! The former more jusignificant in comparison with the latter than a gnat is insignificant when compared with a camel. We do ged the text. We said, "That doesn't mean me, and that doesn't mean me," and with a ruinous benevolence we are giving the whole sermon

But let us all surrender to the charge. What an ado about things here. What poor preparation for a great eternity. As though a minnow were larger than a behe-moth, as though a swallow took wider circuit than an albatross, as though a nettie were taller than a Lebanon cedar, as though a gust were greater than a camel. as though a minute were longer than a century, as though time were higher, deeper, broader than eternity. So the text which flashed with lightning of wit as Christ uttered it, is followed by the crashing thunders of awful catastro those who make the questions of time greater than the questions of the future, the oncoming overshadowing future. O Eternity! Eternity! Eternity!

A \$2,500 HOUSE.

ft Uas Ten Rooms and a Cellar Under the Whole Structure. [Copyright, 1891, by American Press A. Uon.]

Many advantages of construction and design are found in the ten room frame house which is described below. A city lot of 20 feet frontage would be required for it.



PERSPECTIVE VIEW.

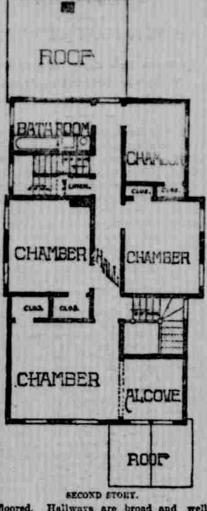
The foundation is of brick, laid in cement mortar. Cellar floors are of concrete, 4 inches in thickness. There is an entrance to cellar from kitchen and from the yard. The cellar is 7 feet high and is well lighted and ventilated. The first story of building contains the following apartments: Front hall 5.6x16.

RITCHEN DINING ROOM FITT CHAMBER SITTING ROOM HALL RARLOR

FIRST STORY. Partner, Harid Chating room Certin bay window and freplaced, that? Library or hedroson, faith closest off fat. Dining room,

Pantry, 6.6x7.6 Front and back stairs, hall parior, sitting room and diving room are finished in oak. The front porch is \$x13 in size. This story is 16 feet high in

Second story contains four large cham-bers and a bathroom of the following sizes: Front chamber, 12 6x14.6; alcove off, 5x8. Chamber, 11x12 Chamber, 10x12 Chamber, 5x12 Bathroom, 7x10 Lines closet, 5x2 Large closet to each chamber. Bathoem fitted up complete with bathtub, washstand and water closet. Hot and cold water. Stales leading to attle; attle is



floored. Hallways are broad and well lighted. This story is finished in pine in hard oil. Height of this story, 9 ft. 6 in. All windows in the building are hung with weights and cords. All glass best grade of double strength American glass. Art glass is largely used. First and second stories heated by warm air furnace. George W, MYERS.

The Insect Was of Caina. One of the most curious products of China is insect wa of which 1,539,287 pounds, worth \$460,0% a gold, were shipped m Ichang on the Yangtse river in 1889. It is a product of the western part of the province of Se-Chuen, in central China, where the wax insect flourishes best and finds its food most abundant. Early in the spring numerous brown, pea shaped scales appear on the bark of the boughs and twigs of the Chinese evergreen tree. They contain a mass of small animals, like flour, whose movements are almost impercepti-ble. The female wax insects develop the

cales and deposit their eggs in them and

the males excrete the substance known as white wax, which is supposed to be intended by nature to protect the scales. The wax is spread over the whole branch to a depth of a quarter of an inch. When the deposit appears to be complete the branches are cut off and as much of the wax as possible is removed by hand. The rest is secured by boiling the branches, which destroys the scales and larvæ. The wax is put into boiling water, where it melts, and rising to the surface is skimmed off and put into molds.—New York Sun.

Electricity in the Home. Great is the need for a good electric motor for housework. It is no good to talk about setting up in our houses neat little dynamos that a housemaid could learn how to work in a few hours. housemaids never would learn, and we should soon find the neat little dynamo standing rusty and dust grimed in the area, forgotten of man and maid.

If electricity is to be any good in the house, it must come in ready in a box—potted energy which can be applied, like grease, whenever it is waated. In this shape it may have a hundred uses. The footman, instead of turning the knife machine, will connect it with the electrical motor, the cook will use it to turn the handle of the egg whisk, the coffee reaster and the coffee grinder, and to turn the ment. In the laundry it will do our mangling and ironing. In the stable it will clip the horses, and in the gardener's department pump the water and cut the lawn. Everything, in fact, that now re-volves by the exertion of muscular effort will be arranged to turn by electricity. When the electricians have given us the household motor, and not till then, shall we be able to say that man has chained the thunderboit and made it an obedient slave. -London Spectator.

Why He Kept Dogs.

An old man living in a tumble down house on the East side was asked why he continued to keep about his premises a large and increasing family of worthless curs of small sizes. "Well, Pli tell yeu," he answered confidentially, "I have got a large buildog—a regular fighting dog—which I keep in my house, and I keep three other dogs around the place to keep off anybody who might come around to steal the buildog."—Buffale Express.

The Golden Mean. Between the idlers and our overbusy Between the idlers and our overbusy women there is a golden mean, represented here and there by the happily absorbed mothers who reach out occasionally from their home circles to assist in the broader work of life, the needs of which are made known to them. But moderation does not often accompany the degree of earnestness and feeling requisite for genuine philanthropy, so that our perfect weman is to be judged rather for herself, her influence within the home, and thus, indirectly, upon society. She is a harmonious but rare society. She is a harmonious but rare being, a gracious presence everywhere, while our typical women is a definite force in the community.—Boston Herald.

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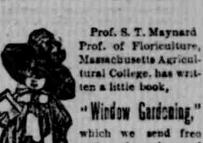
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